

THE PASSAGE FROM THE WORLD

govern you, and with mysteries and new ways I have drawn her and put her to this exercise ; whereby she with her substance serves my Church, and you with continual, humble, and faithful prayers, and with those exercises that shall be necessary.¹ These will be assigned to thee and to them by My goodness, to each one according to his degree. Devote, then, thy life and thy heart and thy affection solely to this Spouse, for Me, without thyself. Gaze upon Me, and behold the bridegroom of this Spouse, to wit, the Sovereign Pontiff, and see his good and holy intention, which intention is without moderation ; and thou seest that, even as the Spouse is alone, so is he alone. I permit that, with the methods he uses without moderation, and with the fear that he gives his subjects, he should sweep out My Church. But another shall come who with love shall bear him company, and fill her again.² It will fare with this Spouse as fares with the soul ; for, first, fear enters her, and afterwards, when she is stripped of vices, love fills her again and reclothes her with virtues. All this shall be by sweet enduring, which is and shall be sweet to those who, in very truth, are nourished and shall be nourished at her breast. But do thou bid My vicar reconcile himself with every person, according to his power, and give peace to every one who will receive it. And to the columns of Holy Church say that, if they wish to repair her great ruin, they must do thus : they must unite together to be a garment to cover up the conduct that appears faulty in their father. Let them live ordered lives, and keep at their sides persons who fear and love Me. Let them meet together, casting

¹ This passage, in the plural, is addressed to Catherine's followers in general, *tutti quelli the ti seguttano e segutteranno*, the *qttella cK to ho posta che vi govern!* being Catherine herself. The change from *thee* to *you*, and back from *you* to *thee*, is thus clear.

² *Ma altri verra che con amore l' accompagnarà e la nempira.* That Catherine's contemporary disciples understood the sentence thus, seems clear from Fra Tommaso Caffarim's translation : *Sed alius veniet qui cum amore eum associabit et replebit Ecclesiam* ; but the Italian might equally mean : " Another shall come who shall bear *her* company in love, and fill her again." Cf. Dante, *Purg.* vi. 114. In any case, it is simply the common mediaeval prophecy of the ideal Popu, the *papa ange/tco*, who is to reform and renovate the Church.